2: Flannery E-5 (1940-1948) 1953
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and he knew that the old men were meeting. When he was called in he wondered 'Why do they call a man so young as I?' But after White Eagle accepted the pipe and prayed with it,—thus accepting the office,—all said 'Ai-e-e-e-.' Then White Eagle called one of the attendants: 'I am through praying. Come and get this pipe.' The attendant got up and took it to the first band chief to the left of the door as one entered the lodge. The band chief lit the pipe, said prayers to White Man Above, passed it to the next man on his left who likewise smoked, prayed and passed the pipe on until it reached the last man to the right of the door. Then the pipe was passed back, with no smoking except by the two Keepers of the two Sacred Pipes who were present, and then the two attendants and the announcer smoked. After that, they smoked socially and told stories until White Eagle got up to talk and told what he thought should be done, what would be for the good of the people.

"When White Eagle accepted the pipe he said, addressing the old man who had gathered the others together: 'Old man, I accept the pipe. I accept it with my whole heart. I am a young man, I am rather backward about everything. But since you chose me to be your head chief I take it with good will. Since I've done what you have asked me, in return I'm going to ask you to do everything I request. Don't refuse me. Don't think because I'm a young man what I say may be taken lightly. Now we've had smallpox and there are many dead. Among the living are many single men and single women. This very night I want each man to select a wife or each woman to select a husband—this very night I want *every* man and woman to marry. If this is done in a few years our old numbers will be restored. After the men and women get together we'll move to where there are buffalo. We will kill buffalo and tan the hides for lodges and bedding for these couples and, after this is done, we'll cut poles for the lodges, so each new married couple will have a home of their own. If we do this our population will increase fast.' After this speech White Eagle told the announcer to tell the people what he had just said and to tell the women not to refuse the men who ask them, and the men not to refuse the women who ask them. So the announcer told all this in the name of White Eagle, the head chief from then on. All was carried out as he had ordered and in a few years the population had

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very much increased. White Eagle governed the people very wisely and he governed until he died."

643 It was The Boy's impression that following White Eagle, the chief of the whole tribe was no longer formally selected and simply attained his position through gradual recognition of his merits.[9] Sits Like A Woman succeeded White Eagle and was tribal chief in the first decades of the 19th century. He was followed by his son of the same name who was a signer of the 1855 treaty, and was still recognized as tribal head when he died suddenly about 1870. Coming Daylight claimed that this Sits Like a Woman II was certainly the greatest chief of her time and that, when he died, people were forbidden to light their camp fires as a sign of mourning. During the subsequent period Lame Bull was outstanding among the leading men, but he witnessed the dissolution of the [657] band system and the camp circle. The Fort Belknap Reservation had been set up in 1873, encompassing much more territory than at present, and the first houses were built in 1882.

619 621 796 In spite of the fact that a tribal chief was recognized, band autonomy was apparently preserved. The ceremonial organization cut across band organization, however, and band autonomy was relinquished at the times during which the Sacred Dances were held. The movements and activities of the tribe as a whole were then in the hands of the company to which the vower of a particular Dance belonged.[10]

The Companies

561 Kroeber notes that "men of the tribe of age to make any one ceremony were not all in one society or company but in several, the total number of companies being three or four times as great as the number of ceremonies. Each company had a name which it

[9] So far as it goes, this would seem to confirm O. Lewis' interpretation, pp. 42–43, that the earlier Hudson's Bay Company policy on the northern plains reinforced tribal chieftaincy, but that with the development of competition in the fur trade, authority was weakened.

[10] For a discussion of the Sacred Dances, see Kroeber, 1908, pp. 239–68. Other details are given in Cooper, Ms. 1949. The following discussion is concerned only with the composition of the ceremonial organization so far as it can be reconstructed.